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Saturday, April 26, 1969  
Barn  
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Sunday, April 27, 1969  
Barn  
Lunch

#### Saturday Lunch

Mr. Nyland: Sometimes I think the clocks at different places are a little late, so that probably can account for a few who might come in later. And, there's not much more to say. Because tomorrow is the last day before the trip, and after the trip we probably will organize certain things in a little easier way so that we avoid all kinds of misunderstandings. There are a few things I would like to say. Of course, as usual there are always a few things. A week from today we will be on our way, so that only leaves the rest of today and tomorrow before the trip. Tomorrow after lunch I would like to talk a little bit more in detail to the people who go on the trip, and also those who will stay.

I think when we have come to a point where sometimes it's necessary to have a little bit more organization and a little bit more submission to certain rules as they gradually become established. Because we otherwise will outgrow the possibility of growing for ourselves. If there is a large Group and people who don't know each other, one is always liable to go astray; because there is not enough time even to communicate it, and although it is not done intentionally sometimes people really do not know enough, and sometimes they don't have a little bit of a Conscience to ask. So then for that particular time until such an organization can actually have life of itself, it is necessary to establish certain rules; and although it may in the beginning for some people seem as if it's a little too much, it will gradually disappear the more life and understanding there is between the different people of the Group as a whole.

You also may have noticed, of course, that gradually I start to distinguish between people

who really Work and those who don't. And those who don't, even if they do come to the Barn or to some meetings, I will pay less and less attention to. Because I have less and less interest in ordinary life, even, for such people. Because maybe they need help, but I don't care. If they need help they can go to anybody. When they want help from me, it has to be in the direction of Work. Because that's my belief, and if there is no indication if that kind—and just to talk a little bit, I still call it 'blue sky' or allowing such people to cry a little bit—I have no interest whatsoever.

I'm getting through with that, and I would like all of you to understand it. I also would like, since there are only two more meetings in the coming week, that everybody should come who really professes to be interested in Work, and particularly on the Wednesday I would like to have all so-called Group 'leaders.' When I said we will stop Groups II, I had in mind that that what was happening was not entirely correct, and that I had lost track—or the possibility, even—of correcting it, and that it was probably a little premature on my part. And for that reason I said since it was experimentally conceived in the beginning, that for the time being I will not allow certain things to take place without any kind of control, and when I could not control it the only thing for me was to stop it. It does not mean, of course, in general as a principle that that what I believe is absolutely necessary is for certain people to continue with Work and to continue also to try to teach or to communicate in some way or other, but when I come back from the trip it will have to be on the basis that I can still be for some time with them, and that the character of such Groups will be quite different.

I'll try to explain it. A Group is then for the sake of the teacher, and it is *not* that the teacher is there for the sake of the Group. The attitude of those who are leaders of such Groups: Have to have people in such a Group who can encourage them; so that the leader himself will Work and feel the necessity of Work; and in that kind of communication he can then depend perhaps on a few people, but it is *not* a question of enlarging a Group and having more and more members and not knowing, and then start to talk about all kind of superficiality.

So you must understand why I continue with two small Groups: Because they were ... primarily indicated that they wanted to have readings, and they continue on the reading part. It is very little that happens as far as discussion is concerned in Nishamura's Group and also in Trudy's; but there is, of course, a relationship of a certain kind which I thought was worthwhile, and for that reason I did not ask them to stop. It does not mean that during the time that we are

away that people should go to Trudy's Group. It was the Group as it was, and there is no new member allowed during this period.

I say this simply because there was a question raised: Perhaps some people who would like during this particular period to have a contact with a little Group. I said on Tuesday, it is not necessary. There is going to be a meeting for listening every Tuesday in New York, and it is there where the people have to go if they want for themselves a reminder or an encouragement, or something that could become for them an impetus for their own good. It is more than sufficient. The different questions that have been asked have been sufficiently answered. There is absolutely no one who does not know what is involved in Work. It's only a question that you don't do it, and that in not doing it you forget a little bit—or, in misinterpreting it you are, of course, on the wrong road.

I think all of that we will straighten out for those who really wish. But on those who really wish I have to count, and if they don't and they really just come haphazardly—a little bit here and a little bit there—I have no interest. They can come, they can support, they can help in that way—they can even do some physical work—but it is not to me to tell them that they ought to Work on themselves. It's up to each person's responsibility to feel that, and if by this time they don't feel it as yet, maybe they never will and gradually they will disappear.

And again, what I said last night: I have no sorrow about those who disappear on their own account. Let them be. I'm not going after them. They know where we are, they know where they can find Work. They know that if it has any meaning they can come, or ask or whatever it is that they wish to do to come in contact with Work, and then start Work on themselves. Not just come.

This is simply a little illustration of the kind of character that I would like to have when I come back. I'm going to the West Coast in order to try to help some of the Groups there. In general I would say that the West Coast does not really need me. They are carrying on very well without me; and although it will be awfully nice to see them and also to get an impression again of the Land and whatever they are trying to do there, that they having been by themselves already for some time, have developed an attitude of reality and a sincerity towards Work which very often is missing here. And that I say is 'my fault' because I happen to be here, and therefore you have to look at this—for those who stay—as if I am going for a little while and you are on your own.

I will say more about the kind of work that I expect, or the hope that I have for the troop when we go on the trip. Because I do not know as yet who goes. I do not know as yet what we should tell them—if they can go or not. You remember, I have laid down certain rules for it. I'm going to adhere to it.

Also for those who stay here, it's necessary also for me to know in whom can I place responsibility. There are two things—or rather there are a few more, but I will mention only two at the present. The Barn and Activities will continue at a reduced scale. There is certain work that we will try to lay out in advance in connection with Robert—of what he remembers, what I remember what ought to be done to the extent that we can actually explain—and the emphasis will be mostly on the garden and outside work. I've asked Len and Jim to become responsible for those kind of activities, and to maintain it over the weekend. What we will do during the week is another question and I haven't really solved it as yet. The Barn and all the rest is free and open, my house is closed and locked. I don't want anyone to be there. I will ask Lou, however, to be in charge of the keys. He knows it's my private property with Marjorie, and I don't want anyone to come in and look. There is no curiosity to be satisfied. It is a private house, and I will trust Lou to take care of it. And, there is nothing in that house that anyone needs; and if there is at the present time, then we will take it out and put it somewhere else—like, for instance, maybe a few tapes or things of that kind—but for the rest, I trust Lou to take care of it.

So, these are the kind of the small things. There are other things regarding the Guest House—what to do. About that we are not entirely clear; because I don't know what we can expect of certain people who even might come, and what responsibilities could be laid on them or to what extent they are willing to take it.

For us as a whole, today and tomorrow are important. I hope it is important for you. I hope you realize that this kind of a thing will not happen, now, for the next five weeks or so. I hope that by June the tenth we will be back. I would like to stay until the end of May on the West Coast, and then gradually come back. What we will do on the trip back, I do not know. I don't want too many open meetings—unless there is a possibility that the Group which exists can take care whenever there might be any further inquiries, and so far I do not know exactly the condition of such Groups. I hope on the trip going that we can find out what is their situation, and then we will decide what to do when we go back.

Everything is in a state of flux. As much as possible flexible—I want to keep it that way. I want to leave room constantly for personal initiative. I only want to set up a certain framework which is reasonable and which takes in certain relationships for ourselves as a whole in relation to Work and the dignity that corresponds to that, and the attitude that one should have in actually remaining not too superficial; but at least to understand a little bit of something that you can call an ‘essential’ quality of a community, and also in relation to Warwick and the rest of the people around, including Amity: What we can do and cannot do, and what should or should not be allowed.

I do not want to ask too much of the people who have, already, responsibility on the different Activities that they are engaged in like the Sound Workshop, like the Railroad store, like the Bakery ... or like the Garage of course I think will be closed up for the time being—until Eddie comes back. But whatever it is; certain things that can continue in the right way, let them continue on the level that you remember. Don’t allow anything to run down. It makes such a difference when we will come back. It also means that if it has run down there is some time and energy necessary again to bring it up. Don’t allow it. For your own self-respect you must know that when you have started on something and perhaps you have put a certain time limit on it, that then you also must know that during that time you are committed. You can extend the time or you can shorten it—it depends on your courage—but when you once have said “I will attempt to this, or that” for this kind of a duration of the time, then you are only a Man when you follow that what has become a promise to yourself.

Last night—and as a matter of fact, in a variety of different meetings—I’ve said about what is this month for us: To take a responsibility, to discipline yourself. We are still in April. We are still working here. We still can remember how to discipline your body to fulfill the functions which you believe are right from the standpoint of your mind and from your feelings. That kind of equilibrium that you could reach when your mind and your feeling are in unison—are agreeing on that what the body ought to do—you could do it wholeheartedly, and this is the kind of work that I think even unconsciously you can try.

What it involves in relationships with other people and whatever monotony will come in; whatever it is that constantly will affect you and of course which will bind you and in which you will be caught—that’s your own personality. You know your traits, you know also the tricks. I would almost say the ‘tricks of the trade’—your own trade, that with which you deal, that with

which you sell, that with which you buy, the *you* as the central point—you are constantly, in relation to the outside world, a buyer or a seller; and you trade yourself and you embellish yourself if you can, and sometimes you lose and there is no profit in your life.

Try to remember these kinds of things, and don't harden your heart. Because it's easy to do it with your mind and to say "I'm through" with this and that and the other, and then you cut your own nose off. Life is complete only when it is complete. Life is not based on your mind alone, and it's not based on your body alone, and not even on your feelings alone. There is a three-unity in mind, in heart, and in the body. There is a possibility of completeness, even for a personality. It's not necessary to be already over and super Conscious. What is taking place in one, is the building of that what is the beginning of one's Conscience in accordance with the considerations of yourself—that what you wish to share or not share, that what you feel has to have attention, that what you feel that you ought to do or not to do. That is the beginning of your Conscience. The contemplation, it starts with a pondering; it goes over into taking a responsibility and then you fulfill it in accordance with the rules of your Conscience. That always has to enter. If your feeling isn't there, it is not worthwhile to live. Who wants a cold fish dished up as mental function.

Try to become much more whole for yourself in very small ways, in whatever relationships you might have and that what you really feel that you can do. Even if that you could not express in words... Never mind the formulations, it's the emotional posture that counts regarding other people, and if you can have that kind of a feeling there is a possibility that somehow or other God will know about it. It doesn't mean that we have to become holy, it surely doesn't mean that we should be sentimental. Just ordinary; but right for yourself, and when you're right for yourself in the right way, you will be right for someone else. If you can give, you will receive. If you can give to others, they will give you. If you give to yourself, others can give to *themselves*. All of them can exchange; but it has to be started by you, and not waiting 'til someone else is telling you about it. You go ahead within your means, and then see what happens. See what is the effect on others, and I hope that your expectancy is high enough to feed the continuation of Work on yourself.

Have a good afternoon.

Sunday Lunch

Mr. Nyland: So today you are the one who opens that—the tape today. Can you in the back hear

me? [Silence. Laughter.] Most likely not, because I don't hear you. [Pause] Say something! [Inaudible] Well, if you don't you have to come closer, we have no public address speaking system as yet.

And of course as you know, this is the last Sunday before the trip and I would like to say just a few things—both regarding the trip and also for those who stay here—and I would like to say it now so as not to interfere with anything else regarding the ordinary work for this afternoon. Because there is no particular reason to talk too long, and instead of playing piano I will just extend the talk a little. In the meantime, when you are through with eating, those who have to get coffee better get coffee so that they can drink. We have kind of an influx, it ... uh, it seems to me that you couldn't hear it again.

All right. Those who go on the trip, I think we have more or less everything settled in advance as much as we can. And the assignment to different people to different cars, the places where we will stop, the places where there are meetings—David will take care of that in mimeographed form. And whatever information you further will need, ask him. Because he has been the mainstay in collecting the information all together, with the help of a few other people.

I hope—and I want to emphasize that again—that the cars you go in will be trustworthy. There's no particular reason why you should rely... If you want to do it for yourself—that you are handicapped and that you come late—it's all right, but if you take other people with you, you have a responsibility for them; and it is really not fair when your car is not right and you know it, that you expose other people to the same thing. Because they want to get there. I do not know if the person who doesn't have a good kind of a car actually wants to get there. If there is difficulty about that, then talk it over and to see. We still have a few days' time to see if some other arrangements could be made; in whichever way you want to settle it, but try to ride a good horse and not one that is lame halfway.

The other side, again, is the appearance of the people, and I will try to adhere to that as strictly as we can. And, you must help me in that. I cannot come and cut your hair. I expect you to be able to know what it is to look decent, and to try to get away from the idea, even, of a hippie. That is not right. It is not right for Work, and I refuse to travel in that way with different people.

At the same time, don't imagine too much of me traveling with you. That is, I will be there at certain times ... at certain times; naturally when we have a meeting, but also I will also want to

be free in the division of my own time. And for that reason we all go together ... we land in Santa Fe as a meeting place, but on the way I do not want to be bound too much.

I just want to tell you this. Because it is not a question for me to have a nice party, and even the camping. That is for all of you. I'm a little bit removed from it, and I think you can understand it quite well. It is not that I wouldn't want to do it and it is not that for health reasons I don't want to do it. It is not at all that. It is a definite wish on my part to have a certain attitude regarding this as, you might say, 'conducting,' and that is a different kind of a place than to be one of all of you. I am on this trip *of* you, but not one of you. I don't want to go into explanations about that, I hope you will understand it.

We meet in Santa Fe, in any event, for a couple of days, and then the arrangement—as David will also explain—is to go to San Francisco, for those who wish to go one way or another; sightseeing or not, arriving in San Francisco when we leave on a Monday morning from Santa Fe, sometime maybe Wednesday or Thursday of that week. We expect, then, to be in San Francisco towards the end of that week ... but I do not know yet where to place Seattle, and some people will come from Seattle and from San Francisco with whom we will talk about it in Santa Fe. That's why at the end of the trip there on the West Coast—visiting Seattle and other places like Portland and a few in between, and also regarding San Francisco, Palo Alto, Berkeley and the rest of it and Los Angeles included—probably all of that will be divided over the rest of the month of May. So that I think under our particular setup we will be ready—at least, I will be ready—to go back by the end of May; and most likely, dependent on what we have to do on the way back, be back here by the tenth of June, maybe about a month.

Whichever way it is, also on the trip back you are free to go as you like. There are no restrictions on that particular return trip. Maybe there will not be any meetings then, perhaps a few visits if necessary. I want to avoid all kind of open meetings this time. I don't think that some of the Groups are as yet equipped to take care of the results of an open meeting if such an open meeting is successful—in the sense, of course, if people became interested and want to know more. As far San Francisco and Seattle is concerned it probably is a little different, but even a place like Los Angeles I don't think it is worthwhile to have an open meeting there, neither in Dallas, neither in Osceola. Pittsburgh perhaps, but I am still saying very 'perhaps.' So I don't know as yet how the totality of the trip will be, also where we will be exactly at a certain time.

But there is of course a necessity of remaining in contact with each other if you prefer such contact. And this brings up the reason for the trip: It is to give people an opportunity, in an entirely different kind of surrounding, to see what their behavior is like, and mostly that they will have a chance actually to become really acquainted with themselves. Because when you drive three, four hundred miles and you may be irritable at the end of the day and you get to a place where you want ... need some wood and it has rained, and you can't make a fire and the coffee is cold and doesn't taste right and your sleeping bag is not stretched out on a very flat kind of a surface and you may have trouble with barking dogs; or whatever it may be, it will require a certain definite wish to pioneer or at least to wish for adventure, and that that of course will give you new kind of opportunities.

When you sit in the car with five or six people the whole day long, you get on each other's nerves. Whatever it is that will happen to you, you can find out. And I hope that you do find out. I hope you will at times be very angry. I hope that you will be bored at times. I hope that you will have all kind of experiences which you will not have, not even here in the Barn and surely not in your daily life when you have a chance of protecting yourself. I hope that you will have enough non-protection so that you are faced with situations which are new to you and to which you have to make an adjustment at that time, or perhaps suffer a little bit.

I think the opportunities are there, I hope you can take care of it for yourself and extract from it whatever there is to be extracted from. And, you have to see for yourself to what extent it can be built up. There is no particular leader on that kind of a Group. Not even I. You just are by yourself. The rules are for those in one car to stay together for that one day; to shift if they want to, but to take care of each other, particularly regarding food and expenses for gasoline—all of that I hope you understand quite well. The rest and whatever there may be that will come up, we can talk about on the trip. We can talk about Santa Fe and all the different things that of course are still new and hidden—maybe then it's closed in some way or other—and whatever it is, we'll meet things as they come to us.

Regarding the people who stay here, it's a very special time for them. I hope they can stick together well enough. You have to look at it as something that I'm not here, and that you are then completely on your own. And I mean, really completely; so that every once in a while when you say "Well, it's too bad he isn't here," that you say next to it "But, maybe he died." And if that could come for you as something not only as a shock, but as a realization of what is

really involved in your own inner life. And if you only could live that way—that for some time you will get ... definitely feel that maybe I don't exist anymore—that is the next best step, probably, after the consideration of your own death.

But in any event, it means that for you, you have to make up your mind. Here is the Barn, here are our Activities, they ought to be maintained at a lower level. I said a little bit about it yesterday, and I will repeat: I have asked Len and Jim to take care of all Barn activities—the correlation of them. I've asked Lou to take care of the house so that that can be protected. I'm asking Greg and Mary to take care of the administrative part of this so-called 'organization.' It means that Greg also will want to know that the different things are attended to in the different Activities, and that no one really falls down; that he has a right to speak in my name and that he knows well enough what is meant by what I feel Activities like the stores and so forth, what they require. I also have asked him to take care of the few meetings that will be held on Tuesday, so that that will go like a pianola.

That there are certain things which you would like to do, I also understand that perhaps among yourselves you will want either some reading Group or a continuation of music at Nishamura's or perhaps some other kind of music that Bill Henniger was interested in—whatever it is, it is quite all right with me. But, don't duplicate and don't interfere too much with each other. Mary will take care of the mail—the distribution of that whenever necessary—and correlate for those when they are not here regarding the tapes if any of that kind of activity has to be attended to. She has promised to be here Saturday and Sunday, and she will be for me a go-between—that is, that I will know definitely what is happening. Because I'm asking her to write me every week a little report. I've asked that also of Jim Fosso regarding the Activities outside of the Barn, or whatever is being done here. I would like to tell you that there are no lending of tapes during this period. There is no need for it. And there may be transcriptions, it will also have to go via Mary. And whoever is still available... Clai has been attending to that partly, but with the coming event it is a little more difficult, of course, and some of the others who have been doing this will be on the trip.

So, I think with enough wish on your part to work together, with enough wish also to eliminate personal desires and selfishness, with enough wish to try to share whatever your experiences in the spirit of wishing to know and to enter—to what extent you can—into the life of someone else and to what extent you desire really to have a certain form of communication;

and not do it all by yourself, and not to think that you know it, and not to be goddamned conceited.

Forget about self-love for a little while if you possibly can, at least when you're here. If you want to love yourself and be conceited, go outside and do it at a place where you don't disturb us. Those who stay here, stay here for a definite purpose; and I know that, and for that reason everybody can know it. Because it's so obvious. Why do you come: In order to add a little bit more to the length of your life; or perhaps to have a little more depth of the understanding of what you actually are made up of and what is needed for you in a further growing of that what is an essential desire—I think—in each Man.

Why does he wish to grow. You ask a baby why does it wish to grow: Because it's in conditions where it *has* to grow—up to a certain point. Why does a Man want to evolve: Because he wishes to create conditions in which he will evolve! That is a sign of life. When you take away a stone, then a little plant that may be under it can grow up. When you understand your manifestations and you remove them ... or at least make them translucent, then your essence can start to grow and then your inner life will find, in that kind of a function, an aim and a satisfaction for the continuation for its *own* life, and ultimately it will be grateful to God for giving you the opportunity to set yourself—your Soul—free from the rest of the world.

These are the aims that we still adhere to. This is also an aim, regardless of where we are. On the Coast or here or in this country—it doesn't make any difference, the world is very small when it comes to the aim of Infinity. And *that* you have to understand deep down in yourself: So that it becomes an experience of your Being; and not just having to talk about it or to have to feel only, but really to live it from the kernel of that what is, within you, the only thing that counts. Because it will only count when it is permanent within, and when it is not subject to any form of decay.

So, you see, there is a little bit of that kind of an organization needed to maintain this kind of Work. I will be in contact with a variety of different things, and you know that part of my life is here even if I travel away a little bit. So whatever you might think—that I will not come back—you know damned well that I will still be with you in my mind, in my heart. And that of course, for those who stay I wish that it will be most beneficial to them, and that they will ... when we come back that certain things have been done also to their *own* satisfaction.

But don't forget, I'm not particularly interested in that what happens outside the Bam, I'm

not particularly interested in that what happens inside the Barn. I am interested in what happens to each person within himself; so that if he can say at the end of such five weeks “I have profited by this kind of a period because I have made attempts to try to Wake Up once in a while and I have gained in knowledge of myself and I have much more understanding of the level of my Being,” then I would almost say I’ll be the happiest.

Because nothing could really please me more than to have such results for our total activity as a little bit of a Group on this Earth. There will be questions you can ask, you can go around, you will find out from each other. You will find out. If you cannot, you can always find out. You know, if you’re not satisfied, keep on asking. If you’re still dissatisfied, keep on asking. All the time it is that kind of a picture: What will you do when you meet a superior officer and your hand is already filled with suitcases? You remember, when you want to know you must keep on asking. When you want to understand, you must keep on applying. When you want to live, you must recognize your life and *not* the form in which it happens to parade, even on Earth.

So, for the time when we come back. [Toast]

Mr. Nyland: [Aside: I’m back.]

With such a large Group the opportunities, of course, are increased. The garden takes care of a great many of you. There is still a great deal of work to be done. You still have to find your place. You may not know it—not easily. It will require practice. You have to look at that all the time as something you want to find. Don’t think you have found it. You will not find the purpose of your life. Not on Earth. You never will. You will get closer and closer to it. You will have more understanding of the meaning of your past. You will probably have more clarity in defining a purpose. But the aim is like the miner’s lamp in front of your forehead, and it is a breastplate in front of your heart: It stays away from you.

I hope you will all the time have questions. Sometimes you straighten them out like a question mark, sometimes they appear again; and when you Work and when you see things of yourself, place it somewhere and gradually become clearer and clearer if you can. I doubt very much that you ever will be finished with that. I think that one should, as a constant aim for oneself, have a desire that there is a necessity of fighting. Because as soon as you have accomplished something and you don’t have to do anything anymore you will fall asleep; and to enter into Infinity in a sleepy state is not very good because it is incompatible and I almost would predict the dire result: That if you made an attempt you would explode.

Gradually the changes have to take place in one. Every time you come here you have to remember you're not there—not yet. Every time you look at yourself you have to know “Not yet, but maybe tomorrow I will know.” And tomorrow it's the same, at the same time you Work, at the same time you accumulate knowledge, at the same time you change the knowledge into the understanding, you raise your level.

But as long as you are on Earth you will remain bound by Earth, by your body, and for that reason you all the time have to consider the three parts of yourself. Because no harmony in a Harmonious Man is complete without his body. His body is the ‘Do’ of the sound which is struck. That's how he appears on this Earth. That is why the body is important. The overtones are struck by the feeling and by your mind, but the fundamental ‘Do’ of one's life is that what is a human being on Earth. And you can say that at death that what is eliminated is the ‘Do’; and the overtones continue if they have been fed sufficiently that they can form their own ‘Do's and their own bodies and that is the aim of harmony—to be able to live in the overtones and gradually let all the lower vibrations, which are represented in certain coarse forms, stop—but how often do we need a bass to stand on and to form a chord and to let the bass go through the whole melody of every note above it in order to make it vibrate, almost as if the bass has to tell you what it is *how* to vibrate, like this piano can tell you.

Because the treble notes are a little thin but the bass is right, and the bass is fundamental to one's life. That is the body. That is where you have to face what you are; and not to talk too much and not too explain too much, but to see what there is in that body of yours that has its own little wishes—or big wishes or desires—justified, but for the purpose of Work to be able to say “I am master.” Not of your Soul; of your body, and you can say *that* only when the overtones can stand on their own, and then you can say I have no more use for the ‘Do.’ I am grateful to Mother Nature for having been born; but there is a step away and then I say “Thank you, thank you Mother Nature,” and then “Thank you my Lord, I come.”

This is the way one has to live. When you are here, you live that way. Because you must never really forget such aims. The aim is worthwhile for the sake of your life. When I say I feel ‘pity’ for those who don't understand it, it is because they forget and already have fallen asleep prematurely. For that I'm sick and sad. Keep on going. Never mind how difficult, go on! Whatever may come, I hope you will have courage.

So, I wish you a good time. [Toast]

You know, I'm very happy you are here. You must know that. Because it means there is something in you... And don't ever kill it or let it be killed by others. Maintain it within yourself. That is your life, with that life you come and then you will profit because it will grow. The creation of such conditions will make your life spiritually, innerly grow to its fullest freedom of its own 'Si-Do,' either Kesdjanian or in accordance with the body of the Soul.

Goodbye, all of you.

End of tape